REPORT FROM THE CHURCH IN AOTEAROA, NEW ZEALAND
AND POLYNESIA
FOR THE
ANGLICAN COMMUNION'S BIBLE IN THE LIFE OF THE CHURCH PROJECT

In 2007 in accordance with the recommendation of The Windsor Report, for the
Communion to engage in an in-depth worldwide study of the way Anglicans interpret the
Bible, the Church in the Province of Aotearoa, New Zealand and Polynesia commenced this
exploration of hermeneutics. To date, three major meetings (Hui) have been held attended
by representatives from the Three Tikanga (Tikanga Maori, Tikanga Pakeha and Tikanga
Pasefika). The Hui have included clergy and laypersons and as far as is possible,
represented a gender, Diocesan and Tikanga balance. Where possible, the same Diocesan
representation has been maintained for the three Hui thus far.

The three-fold process as set out in The Windsor Report, began with the first Hui, held
August 2007, on how, we, as Anglicans read Scripture together as Church.

The second Hui (May 2009) built upon the outcomes of the first Hui and focused on how, we,
read scripture together as a Church and as the Body of Christ, difference in community
around Scripture and what the text says about the Church and how God calls us to be.

In planning for the third Hui, it was felt that the area of human sexuality would need to be
considered in two parts. Part I of Hui III was held in June 2010 and applied the process,
developed in the first two Hui, by beginning to examine the Biblical texts which relate to a
critical ethical issue in human sexuality.

Prior to the first Hui, introductory material was circulated to delegates and preparatory
material was sent for Hui II and in the case of Hui III, representatives were asked to carefully
examine the texts and were given a comprehensive list of recommend readings as part of their
preparation.

The same time frame (two and a half days) applied to all three Hui with the Hui beginning
with gathering, opening Eucharist and community-building followed by presentations
representing diverse positions. Presentations were followed by small group work.

The process thus far has been undertaken with respectful listening and positive outcomes
from in-depth small group work (facilitated by trained leaders) with Tikanga, gender, clerical
and lay balance, and in the case of the last Hui, theological students. Delegates experienced
daily all-inclusive Eucharists, representative of the Province's, Three-Tikanga and this
worship impacted upon the outcomes and positive dialogue and listening.

It is intended to hold Part II of Hui III in 2011 or 2012.

Archbishop David Moxon
Archbishop and Primate
November 2010
HERMENEUTICS HUI WELLINGTON CATHEDRAL

“Becoming a Wise Reader”

“The Text Belongs to the People”

“The Text Goes Through us, more than we go through the text”

“If I’m never shocked or surprised by Scripture, my ears are closed”

“Being open to readings of the text that are different than mine, is a way of recognising the way God might be speaking to us”

“God is infinitely bigger than us”

“I am confident that I can wrest a blessing from this text”

TUESDAY

People transport themselves to the Cathedral from their own arranged accommodation.

9.30 a.m.  **Gather:** **coffee:** **registration.** *The Panel Gather in a Vestry Room A Secure place is provided for any luggage.*

10.30 a.m:  **Welcome:**  *St Paul’s Cathedral  Morning Prayer  Te Ika a Maui*

11.00 a.m.  **“Why is the Bible Important?”** Five minute personal reflections from the five panellists

11.30 a.m.  Small group works in allocated groups of eight reflecting on the topic: “Why is the Bible Important?” *Small groups of eight are pre-allocated to produce a mix of participants*

12.30 p.m.  **Midday prayer Tikanga Pasifika**

12.40 p.m.  **Lunch**

1.30 p.m.  **“The Bible in the Church/The Anglican Church”** *The Windsor Report Section on Hermeneutics is used as a background resource for this session*

Dr Jenny Te Paa – foundation questions 30 minutes

Plenary exploration of the questions – 30 minutes

Panel response including key terms – 30 minutes

2.45 p.m.  **Afternoon tea**
3.15 p.m.  **Unity and Diversity of Interpretations**
Dr Chris Marshall: The Epistle to the Romans – 25 minutes
Professor Elaine Wainwright: Alexandria and Antioch and others including contemporary examples – 25 minutes

4.20 p.m.  Plenary Interactions and Questions – 30 minutes
4.40 p.m.  Reflections from active listeners on the day’s work

5.00 p.m.  **Evensong Tikanga Pakeha**

5.30 p.m.  Depart for own meal arrangements and free evening at own accommodation

**WEDNESDAY**

8.30 a.m.  **Morning Prayer Tikanga Maori**

9.00 a.m.  “In a conversation with reader, text, author”
Dr Chris Marshall – an introduction – 15 minutes
Professor Elaine Wainwright – Exploration of reader, text and author – 55 minutes
Dr Chris Marshall response – 20 minutes

10.30 a.m.  Morning tea

11.00 a.m.  The Three Tikanga Anglican panellists respond to Elaine and Chris

11.30 a.m.  The allocated small groups of eight reflect on the discernments offered by Elaine, Chris and the panel

12.00 a.m.  The small groups focus on two questions: (1) the most helpful insight was..... (2) the biggest problem was .....

12.30 p.m.  **Midday prayer Tikanga Pasifika**

12.40 p.m.  Lunch

1.30 p.m.  Small group work is fed back into the large plenary using a fish bowl method. One person from each small group forms an inner circle surrounded by the large plenary group and begins sharing their feedback. Any member from the surrounding plenary group may move to the inner circle, sit in that place and add to the conversation in the inner group.

2.15 p.m.  The panel responds to the issues they heard in the fish bowl.

2.40 p.m.  The panel interacts with the plenary on the issues.
3.00 p.m.  Afternoon Tea

3.30 p.m.  A screening of Video of Dr Ken Bailey discussing Inspiration and the way the Bible was formed.

4.15 p.m.  The panel and the plenary share responses and insights

4.40 p.m.  Reflection by active listeners on the day as a whole

5.00 p.m.  *Evensong* Tikanga Pakeha

7.30 p.m.  *The panel alone meets with active listeners and facilitators to consider any reviewing of the Thursday programme in the light of Hui outcomes to date.*

**THURSDAY**

8.30am  *Morning Prayer: Tikanga Pasefika*

9.30am  Small group reading of the **background notes on Anglican Hermeneutics**

         *Each member reads or re-reads the notes silently and then shares in discussion*

9.45am  *The group reads Luke 14: 1, 7-14 NRSV asking the question:*  

         *"If I was preaching and/or teaching about this I would approach and use the text this way"*

10.30am  Morning tea

11.00am  *In Episcopal Unit/Tikanga Groups:*

         (a)  What do we make of the outcomes of the Hui and what can we now use?

         (b)  Where do we go from here?

11.45am  Episcopal Unit/Tikanga Feedback

         (a)  What is the most important outcome for your group?

         (b)  Where do we go from here?

Feedback will be collated and distributed with the Hui Resource Pack. Facilitators will try to trace common feedback themes and trends.

12noon  The Hui moves into Clergy/Laity/Bishops’ Groups to address the same questions again.

12.30pm  Feedback:

         (a)  What is the most important outcome for your group?

         (b)  Where do we go from here?
Facilitators will try to trace common feedback, themes and trends.

1.00pm  **Eucharist: Tikanga Pakeha**

2.00pm onwards: Depart
SUMMARY OF OUTCOMES

Luke 14.1 ...7-14

What do we make of the outcomes of the Hui and what can we now use?
Where do we go from here?

Episcopal/Tikanga Groups

1 What is the most important outcome from your group?

Dunedin
The most important outcome is that people have started talking to each other and have recognized that scripture is very important to all of us

Christchurch
The most important outcome is laity working together with clergy and analysing text, self reflection, engagement and listening to each other.

Tikanga Maori
Growing sense of confidence and mutuality

Nelson
The most important outcome is that we have actually met together and listened together and disagreed and listened again.

Wellington
The most important outcome is that the Hui has provided a framework in which to engage charitably with one another and around our views on scripture.

Tikanga Pasefika
The most important outcome is acknowledging the fact that as a reader I have a moral obligation to the author in the interpretation of texts.

Auckland
The conversations that we have had with different people with different perspectives has been helpful

Waiapu
The most important outcome is that we were encouraged at being together and we enjoyed the dialogue.

Waikato
The most important outcome is that all delegates agreed on the importance of bible, its place in the Church, the seriousness and complexity of the hermeneutics issues and the urgent need to find common ground.

2 Where do we go from here?

Dunedin
We will invite parishes to engage in a similar exercise
We go into the future recognizing that the conversation already begun has a long way to go, that we need (and needed in this Hui) more time for interaction with each other. Our unity is only as good as our ability to engage with our differences.

*Laity*
Could more resources be made available to laity and to be intentionally provided.
In future drop the process and listen to stories.
Thursday, 21 May

How does Anglican ecclesiology work in practice?

9.00 a.m.
Morning Prayer (Archbishop Brown)
followed by Plenary: 3-Tikanga Reflection:
Ven. Dr Hone Kaa
Rev Dr Canon Peter Carrell
Bishop Winston Halapua

What does this mean for being Anglican in our Church today?

10.15 a.m. Morning Tea

10.45 a.m.
Closing Reflections:
Bishop Victoria

11.30 a.m.
Closing Eucharist followed by lunch

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The Anglican Church in Aotearoa New Zealand and Polynesia

HERMENEUTICS HUI II

Wellington Cathedral
19 May - 21 May 2009

How Can We Read Scripture Together as a Church

Becoming Church at the highest level with a willingness to learn and be with each other with the Bible as our central and sacred text. An opportunity to participate in an exegesis of the texts in the New Testament that describe what it is to be Christ's Body.
Tuesday 19 May

How Can we Read Scripture Together as Church?

10.00 a.m. Gather/morning tea followed by:
Powhiri
Bucharist

Lunch

1.30 p.m. Community Building
(Archbishop David Moxon)
followed by Groups' Reflection upon
Hui

3.00 p.m. Afternoon Tea

3.30 p.m. Bible Study: Jesus and the Word presented by
The Reverend Canon Dr Peter Carrell with
response from The Reverends Rob McKay and
Howard Pilgrim followed by:

Plenary/Workshop

5.15 p.m. Active Listeners' feedback followed by:
Evening Prayer (Tikanga Pasifika)

Social time

6.00 p.m. Dinner together

Wednesday, 20 May

Difference in Community around Scripture

9.00 a.m. Morning Prayer (Tikanga Pakeha)

Being Anglican (Dr Jenny Te Paa, The
Reverend Dr Tim Harris and The Very
Reverend Pereimi Cama)

10.15 am. Morning tea

10.45 a.m. Being Church:
The Reverend Amy Chambers, The Venerable
Dr Hone Kaa, The Reverend Tom Innes and
Bishop Victoria

Midday Prayer (Tikanga Maori)

12.30 p.m. Lunch

1.30 p.m. Gather

2.00 p.m. In Hui groups for Bible Study:
1 Corinthians 12

3.00 p.m. Afternoon tea

3.30 p.m. What sort of community did Jesus call us to be?
In Hui groups using Bible Texts

4.30 p.m. Plenary (The Reverend Canon Sue
Burns to chair) with Active Listeners’ feedback
followed by:

Evening Prayer (Tikanga Pasifika)

Social time - 6.00 p.m. Dinner together
TUESDAY 19 MAY 2009

HOW CAN WE READ SCRIPTURE TOGETHER AS CHURCH?

10.00 am  Gathering

Members gathered for morning tea. This was followed by a Powhiri and Eucharist

12.00  Community Building

Archbishop David Moxon introduced the planning group, Sue Burns, Peter Carrell, Jenny Te Paa, Bishop Winston Halapua, Lynda Patterson, Hone Kaa, Jim White, Archbishop David Moxon and Archbishop Brown Turei. All were thanked by acclamation.

People were then asked to make contact with someone they did not know and to share their place of baptism and where they were first involved in a worshipping community. From groups of 2, people moved to groups of 4 and then to groups of 8 to share this information.

12.30 pm  Lunch

1.30 pm  Group Reflection on Hui I

Archbishop David Moxon outlined the Hermeneutical process being followed. Three Hui were planned for 2007, 2009 and 2010, with the church in Aotearoa, New Zealand and Polynesia being the first province to begin the process recommended in the Windsor Report. Hui I focused on how we do hermeneutics. Hui II is focusing on how we read scripture together as a church and as the Body of Christ. Hui III will apply the process, developed in the first two Hui, to the Biblical texts which relate to human sexuality. The process has been launched at ACC in Jamaica in May 2009, endorsed by the Archbishop of Canterbury, the Lambeth Conference, the Primates’ Conference and the ACC. Although the approach may be different, a similar process based on the New Zealand model, will be used across the Anglican Communion in the years ahead.

Delegates received a summary of the programme followed in Hui I and the outcomes from that Hui, as background information. A further paper headed Background Anglican Documents to Hermeneutics – Notes for Respecting and Using the Bible was circulated and Archbishop David highlighted the various principles referred to in the paper.

3.30 pm  Bible Study

Jesus and the Word  Presenter  The Rev Canon Dr Peter Carrell
                      Responders  The Rev Rob McKay
                                               Howard Pilgrim

Jesus and the Word: an evangelical perspective on Christ, Scripture and the church
Dr Carrell’s paper had been circulated to delegates. He explained that the session was initially to have been shared between two speakers, one taking the evangelical approach and the other a more liberal approach. As the ‘more liberal approach’ would not now be voiced, he had expanded his talk and he had invited two delegates to respond. He suggested that what the meeting was about was listening to what scripture has to say and telling each other what we hear. His paper was developed around the following headings:

Jesus Christ at the Centre of Scripture  
Jesus Christ the hinge on which the meaning of Scripture turns  
Jesus Christ and continuity of scripture in Scripture  
The Christ of Scripture and the body of Christ

In summary, ‘theological reflection on Jesus, Scripture and the Church supports the wisdom of the English Reformers that Scripture is the Word of God written. This conclusion, if accepted, decisively shapes any Anglican church project to understand Scripture and undergirds the claim that Scripture has authority over our Church’.

3.10 pm  **Afternoon Tea**

Responses to Dr Peter Carrell’s paper were as follows:

**The Rev Rob McKay** responded from a liberal perspective. His paper had been circulated to delegates. He suggested that the 39 Articles were a ‘snapshot of the church in the 16th century’. He then elaborated on the question ‘How binding are the creedal formulations? He saw this approach as an “unequal yoking of the biblical word with the ‘wisdom of this world’”. He loves Anglicanism because of its ethos of unity in diversity. In addressing the question “Is the Bible God’s Word written?” he stated that “the assertion that the Bible contains the actual words of God are an over simplification’ and he supported this argument with a number of quotes and commentaries. In response to a possible inference in Dr Carrell’s paper he suggested that a centralised authority would set up an oppressive uniformity which would spell the end to unity in diversity. In his final comments, the Rev McKay referred to ‘the Anglican controversy since 2003’ and suggested that ‘if we are not careful we can end up using the Bible in ways that contradict the heart of its message’.

**The Rev Howard Pilgrim** found many things in Peter’s paper that he could agree with wholeheartedly and focused his critique on one central proposal: that Anglican’s should return to the reformers’ formulation that holy scripture is “God’s word written”. He offered four reasons for resisting this proposal.

4.45 pm  **Plenary/Workshop**

Following the presentation and responses delegates spent time in group workshops considering the following questions:

1. Is there anything which has been raised in the presentation/responses which is a ‘burning issue’ that you would like immediately to discuss in your group?
(2) Thinking about the relationship between ‘the Word of God’ and ‘Holy Scripture’: the presentation has argued that Holy Scripture is the written Word of God while acknowledging that this is not a universal understanding among all Anglicans. What understandings about this relationship are present in the diocese or hui amorangi from which you come?
Does any view predominate?
What is your own view of the matter?

(3) Thinking about Jesus Christ and Holy Scripture:
 Is Jesus Christ at the centre of Scripture?
 How does the example of Jesus interpreting the Scripture of Israel (i.e. the Old Testament) make a difference to the way in which we interpret Holy Scripture?
 Are Paul and the other writers in the New Testament commissioned by Jesus through the Holy Spirit to be authoritative ‘ministers of the Word’?
 Are they faithful and reliable in their teaching role?

(4) Thinking about the church and Holy Scripture:
 In what ways is the Anglican church in the 21st century bound to read and to apply Holy Scripture?
 Is our church free to ‘re-write’ Scripture?
 How does the church discern the ‘mind of Christ’?

(5) Are there any other questions that arise from this afternoon’s presentation and responses which you want to discuss?

5.15 pm Active Listening Feedback
The Rev Catherine Thorn commented that the introductions had been helpful and that she sensed that delegates were now happier to talk to one another. The honesty of the speakers has helped delegates to be honest with one another and to know that to be honest with one another is OK.

The Rev Rob McKay said it was very helpful to recap from Hui I regarding the revelation of God in the written Word. The gospel opens us to embrace people and to reach out in compassion. We need each other and we need to listen to and understand what God is saying to us collectively. We see enough to know that God is for us not against us.

The Rev Amy Chambers said that the earlier part of the day had been helpful as it enabled delegates to make a connection between this Hui and the last. She asked the question - What have we done with the conversations we had at the last Hui? The hope is that what is done now will help delegates in their own context - the ordinary people at grass routes.

Evening Prayer was led by Tikanga Pasefika

Social Time

6.00 pm Dinner
WEDNESDAY 20 MAY 2009

DIFFERENCE IN COMMUNITY AROUND SCRIPTURE

9.00 am  Morning Prayer was led by Tikanga Pakeha

Being Anglican
Dr Jenny Te Paa spoke as a theologically educated layperson with considerable Anglican Communion experience. Her conscious belonging to the Anglican Church centred on her confirmation, the Eucharist, creeds, Bishops, hymns, learning and the bible. Later, with global experience, she marveled that Anglicans from all over the world ‘have so much in common in spite of the obvious differences arising as a result of geography, cultural, political, economic and social context and that there is no single issue that should ever cause us to break our relational unity. She then devoted considerable time to considering how it is being Anglican in our Church in Aotearoa, New Zealand and Polynesia and the present realities of our globally unprecedented three tikanga Constituional model.

The Very Rev Fereimi Cama responded to Dr Te Paa. Fijji born and a member of the Methodist Church for 30 years, he supported Dr Te Paa’s presentation. He commented on a sense of belonging, the structure of the liturgy, the lectionary, the greeting from the clergy which helped his transition from the Methodist church.

Dr Tim Harris, Principal of Bishopdale College in Nelson, spoke from his own experience and from a background in theological education. He is an Anglican by choice with recent experience in church planting. He referred delegates to Archbishop Rowan William’s definition of the word ‘Anglican’. He highlighted a number of perspectives on Anglicanism - theologically grounded, historically realized, missiologically and ecclesiologically ordered – and then elaborated on what he saw as key features of Anglicanism under the headings Anglican essentials, Anglican DNA, Anglican Orders, Anglican distinctives, and Anglican potential.

10.35 am  Morning Tea

11.00 am  Being Church
The Rev Canon Sue Burns outlined the process that was to be used in the session and which had been summarized in a paper circulated to delegates called ‘Public Conversations and Hermeneutics’. The conversation is structured around three questions and clear ground rules are set. The Rev Amy Chambers, The Ven Dr Hone Kaa, The Rev Tom Innes and Bishop Victoria Matthews had agreed to participate. After each speaker a silence was followed by a short prayer. When all had spoken there was an opportunity for delegates to ask a question of the speakers.

Question 1
What does ‘being Church’ mean to you?
Question 2
How have you come to your particular beliefs about ‘being Church’ and what are the important issues for you?

Question 3
What has been a difficulty for you when you hold these views on being church with regard to other Christians, other people or other Anglicans?

Midday Prayer was led by Tikanga Maori

12.50 pm  Lunch

1.30 pm  Delegates gathered
Delegates were invited to attend/listen carefully to a prayerful reading of 1 Corinthians 12.

2.00 pm  Hui Groups for Bible Study  1 Corinthians 12
Groups were asked to consider 1 Corinthians 12: 12-30 or Ephesians 4:1-16 and to prepare four sentences on specific questions to be answered at the plenary.

3.00 pm  Afternoon Tea

3.30 pm  Hui Groups for Bible Study

What sort of community did Jesus call us to be?
What does this text tell us about the Church/how God calls us to be?

Hui groups were provided with a Bible text and questions to answer with reference to the passage the group selected to consider.

4.30 pm  Plenary chaired by the Rev Canon Sue Burns
The following feed back was reported to the Hui.

Something on which you agreed
- Discourse and trust are central to our Church relationships
- Individuals’ gifts are given for and benefit the community not individuals
- Christ is the centre of our faith and centre of our church.
- In our practice we engaged with honesty. Inspired thoughts and responses came when we did not agree.
- Entered into an engaging discovery of what the text was on about and through this we decided that through what happened on the cross, all are welcome.
- We agreed to talk together and this raised more questions than answers.
- We looked at the image of the body and who was welcome at the Eucharist, where three waka are going and are they moving towards a common mooring past.
Something on which you differed

- There used to be rules regarding right and wrong but there was an unresolved debate on whether we still held concepts of right or wrong.
- The issue of Bishops in fancy dress and the hierarchy in general questioned.
- Differed on most things initially but it all depended on the grace of God.
- Recognition that there was more than one position held - we differed but it did not divide us.
- There was vigorous differences in sacramental ....

Alternative images to ‘the body’ from your context

- A watch with wheels and cogs.
- A marae at the time of a tangihanga – on different occasions people take on different roles.
- Image of a fine mat being woven.
- The Hui group was an imagine of the body.
- Aeroplane made up of all its part.
- A village or an orchestra.

A word to describe the prevailing quality in your group discussions.

- We listened, we were challenged, we teased things out and we were convivial.
- We were animated, robust and we were gracious.
- We were a group of safety and respect and happy with silence.
- Group I would love to work with again, a lot of respect and a lot of listening. – a good experience.
- A community we would like to come back to. More time needed.
- We were in real conversation.

5.00 pm Active Listening Feedback

_The Rev Amy Chambers_ stressed the importance of celebrating and being Anglican together and being in a church community together. When issues are raised we need to listen sensitively and retain fellowship as church. The different modes of discussion through the day have been very helpful. As Anglicans we need to take responsibility for providing a safe place for those who need it and not use scripture to brow-beat people.

_The Rev Catherine Thorn_ referred to a comment from the end of Hui I which asked that in future, the process be dropped in favour of listening to stories. Listening to stories has been a feature of today and what has been said and what has been done has taken place in the context of our scriptures which are the heart of our faith and our Church. She had particularly enjoyed the worship and the singing in harmony together.

_The Rev Rob McKay_ enjoyed the comments during the public conversation particularly the question ‘What does ‘being Church’ mean to you? ’ The Church is a place where we learn the mother tongue of God’s love and the three waka need to come together. At the grass roots level we need to take a person-to-person approach.
Evening Prayer was led by Tikanga Pasefika

Social time

6.00 pm Dinner

THURSDAY 21 MAY 2009

HOW DOES ANGLICAN ECCLESIOLOGY WORK IN PRACTICE?

9.00 am Morning Prayer was led by Archbishop Brown Turei

Three Tikanga Reflection

What does this mean for being Anglican in our Church today?

The Ven Dr Hone Kaa spoke of the indigenous Church. The roots of an indigenous church are in the first coverts. An indigenous church should reflect the faith of the people. He provided two definitions of what it is to be indigenous and then as a guide in discovering what it means to be 'indigenous church' and what it will mean for our three tikanga church in Aotearoa/New Zealand, he suggested that like Nicodemus, it has to be born again from the social, political and economic conditions of the place in which it finds itself. The indigenous church has to abandon the original culture from where it was imported and transplanted. It must learn to read the bible anew, a bible first read in English and then translated and then interpreted by translators – all eyes, voices, places, problems, intonation, accents from the original soil. It has to forgo academic earning for the time being. It must be liturgical but not identical to or a Xerox copy of what was done in the original soil. The liturgy must be linked to the people, to the mission of the church. An indigenous church develops an indigenous pastoral ministry which reflects the concerns of the whole body of the gathered congregation. It has to liberate theology from the bondage of academic and scholastic tradition in order to leave the way open to creativity. The theology should be related to the questions people are asking today.

The Rev Dr Canon Peter Carrell said the Anglican Church can be summed up in one word – accommodation, it can be described in Biblical terms as 'he brought me out into a broad place' (Psalm 18:19) and as 'One Holy, Catholic and Apostolic church'. Anglicans have a plausible claim to be that One Holy, Catholic and apostolic church'. We are willing to see ourselves as a provisional church as we see a possible day when we will be ecumenically merged with other churches. We see ourselves as progressive as we are willing to progress issues (eg ordination of women) and to debate. We are a pragmatic church, willing to do things without first sorting the theology which is sometimes good and some times not. Dr Carrell spoke of experiences/expressions within Tikanga Pakeha where ecclesiology in practice is being worked out in many different ways. Because we are a church which is simultaneously living and dying, there is a search to find what brings life into the church. Good church is fed by scripture and good preaching. There is no church or future church without the gospel. In a definition which is aimed to include all views, the gospel is the Jesus-centred message of the
transformation of life. Looking ahead to the next Hui, in Tikanga Pakeha, if we seem to be agreed on one thing it is this, we are united in not wanting the church to divide. Our motto going forward from here could be Romans 14:19 ‘So let us pursue what makes for peace and mutual up building’

Bishop Winston Halapua used a diagrammatic representation of the oceans surrounding our Church to symbolize a methodology towards a Tikanga Hermeneutic. He suggested we were a ‘moana/ocean’ people. This is our home and our identity. The ‘moana’ is full of life and as it flows and keeps talking we learn more and more about each other. ‘Moana,’ is about deep love, deep knowledge, it is about differences, it is about interconnectedness and unconditional gifts. As we are all made in God’s imagine, we move towards one another and share what God has given to each tikanga. The ‘moana’ language is telling stories and we need to tell our stories but these stories must be shared. We together can compose the beautiful rhythm and music of the three tikanga.

Plenary chaired by Archbishop David
Delegates had the opportunity to ask a question of the speakers or to make an observation.

- It was noted that as the ‘indigenous’ church was established, both the Ringatu and Ratana churches also found followers.
- In answer to a concern that the Hui would be asked to make a ‘yes’ or ‘no’ decision regarding human sexuality, it was stated that we are presently involved in an on-going conversation and that the phrase ‘patient perseverance’ should be kept in mind. The key is to keep together.
- It was gratifying to note that space was being allowed to let the gospel grow, that doing things differently is acceptable and that already there was a variety of expressions of being church.
- Hospitality stands out as a feature of this Hui. It is important in our life as a church. Respect and relationships are critical.
- The presenters were congratulated for the rhetoric and methodology but it must be followed through with practice.
- We need to take care when judging alternative churches.

10.20 am Morning Tea

10.50 am Closing Reflections Bishop Victoria Matthews

Bishop Victoria Matthews thanked the organisers for inviting her to be part of yesterday’s open conversation and to give this final reflection. She also expressed appreciation for the excellent hospitality offered throughout the Hu and thanked delegates for their time - as busy people, giving up 2½ to 3 days for conversation is a huge sacrifice they. Hermeneutics is the science and art of interpreting Scripture, so it is appropriate that in the early hours paper on God’s word written and the two responses were reminders that Anglicans have more than one way to encounter God via Scripture. She suggested, that as a preparation for the next Hui, there could be a study about hermeneutics and the Church made available on CD or DVD and via the web, at essentially
no cost, that all of us could engage in. She imagined a 10 minute presentation followed by Bible Study and as an example she said the Anglican-Roman Catholic International Commission is discussing how our two churches’ understanding of ecclesiology (being church) would change if the central Biblical text for the Roman Catholic Church ceased to be Matthew 16 ‘You are Peter and on this rock I will build my Church’ to Luke 2 wherein the Virgin Mary says to the Archangel Gabriel ‘Let it be to me according to your word’. To have Mary the risk taker as icon of the church would change our thinking considerably.

During discussion and from Dr Jenny Te Paa’s paper she became aware of the presence of powerful memories, not necessarily pleasant ones, a plaintive cry for the courage to have certain conversations across the tikanga, a wistful entreaty for greater trust, a desire that our common Christian faith and witness would bring us closer together and allow for a bolder proclamation. In the discussion groups she began to hear stories of pain and the questions behind the stories ‘Who can we trust?’ ‘Why should we trust?’ ‘What has really changed?’

After listening and taking part in discussions, Bishop Victoria concluded that we were the walking wounded - scared and wounded and ‘the memories of what has caused the wounds are present and perhaps even keeping the wounds from healing.’ She asked her group in the Bible Study on 1 Corinthians 12 if they thought that the gathered Hui was the Body of Christ or 3 bodies and ‘Can there actually be 3 Bodies of Christ in one place?’ As the Hui progressed she realized that she had a hunger and thirst for us to gather around Scripture more and more. She advocated immersion Scripture. ‘As Christians we need to so know the mother tongue of God,s love that it informs our dreams, our thoughts, our relationships.’

She suggested the Church can get locked into a holding pattern when it needs to ask what it will take to move forward, what it needs to sacrificed, what it needs to embrace. She quoted Lord Acton who said ‘The whole is greater than the sum of the parts’ and went on to say that she believes Scripture tells us that it is a far higher calling to be a member of the Body of Christ than a limb, ear or eye detached and useless. She concluded the reflection by recalling the invitation in John 15 to abide in Christ. ‘I am the vine, you are the branches. He who dwells in me, as I dwell in him, bears much fruit; for apart from me you can do nothing’. This two fold invitation is to abide in Christ and trust others who abide there also.

Following Bishop Victoria’s presentation, she asked delegates to break into groups to discuss the following questions after which there would be a short space for some feedback.

**One thing you take away with you from this Hui**

- Hospitality
- Desire to learn more and to immerse ourselves more in Scripture
- Desire to hold together as a Church
- Openness of conversation and willingness to listen
- Male dominated
• Frustration that we did not engage with scripture at a deeper level
• The sharing of the stories and the diversity in our midst

One hope you have for the future of our church

▪ Manakitanga – understand one’s obligations as host and as guest
▪ Continue the togetherness, sharing stories and hear stories of those at grass roots
▪ Continue to address what it is to be human
▪ Find a formula for concord and a way of living together and developing our 3 tikanag relationships
▪ That the meeting might be less male dominated

11.40 am Archbishop David Moxon thanked those who had contributed to the success of Hui II. Gifts were presented to these people.

Delegates made their way to the Cathedral for the closing Eucharist after which lunch was available.

11.50 am Closing Eucharist
**PROPOSED PROGRAMME FOR HERMENEUTICS HUI 29 JUNE - 1 JULY AUCKLAND DIOCESAN SCHOOL, AUCKLAND**

<table>
<thead>
<tr>
<th><strong>Tuesday 29 June</strong></th>
<th><strong>Wednesday, 30 June</strong></th>
<th><strong>Thursday, 1 July</strong></th>
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<tbody>
<tr>
<td>8.30 - 9.00 a.m. gather and morning tea</td>
<td>8.30 a.m. Morning Prayer - Tikanga Maori</td>
<td>8.30 a.m. Morning Prayer - Three Tikanga</td>
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<td>Whakatau - Bishop Kito</td>
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<td>Presenter: Paul Trebilco</td>
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<td>Community Building</td>
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<td>1 Corinthians - 6</td>
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<tr>
<td>Introduction - summary of Hui I &amp; II</td>
<td>Leviticus 18: Tikanga Maori</td>
<td>1 Corinthians 5-7</td>
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<tr>
<td>Expectations - ground rules</td>
<td>Tikanga Maori presenters - 10-15 mins each</td>
<td>facilitated mixed groups of 6 - 90 mins</td>
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<td>Short Eucharist (Diocesan School for Girls Chaplain)</td>
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<td>10.30 a.m. morning tea</td>
<td>Chaired Plenary: Paul Trebilco</td>
<td>Chaired Plenary: Paul Trebilco</td>
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<td>11.00 a.m. Tikanga Caucusing on:</td>
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<td>Caucus feedback</td>
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<tr>
<td>- The Bible and Human Sexuality</td>
<td>Chaired Plenary with presenter panel - 45 mins</td>
<td>Summary and connection with further Hui</td>
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<td>- Feedback in Plenary</td>
<td>Paul Trebilco: reflection - 10 mins</td>
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<td>12.20 p.m. Midday Prayer: Tikanga Pakeha</td>
<td>Midday Prayer - Tikanga Pasifika</td>
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<td>12.30 p.m. lunch</td>
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<td>1.30 p.m. Genesis 19: Tikanga Pakeha</td>
<td>Romans 1</td>
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<td>Tikanga Pakeha presenters - 10-15 mins each</td>
<td>Tikanga Pasifika presenters - 10-15 mins each</td>
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<td>Facilitated mixed groups of 6 - 90 mins</td>
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<td>Chaired Plenary with presenter panel - 45 mins</td>
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<td>Paul Trebilco: reflection - 10 mins</td>
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<td>3.30 p.m. afternoon tea</td>
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<td>4.00 p.m.</td>
<td>Chaired Plenary with presenters panel - 45 mins</td>
<td>Paul Trebilco reflection - 10 mins</td>
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<td>Paul Trebilco reflection - 10 mins</td>
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<td>5.30 p.m. Evening Prayer - Tikanga Pakeha</td>
<td>5.30 p.m. Evening Prayer - Tikanga Pasifika</td>
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<td>Drinks followed by dinner</td>
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Theology of Sexuality and 1 Corinthians 5-7

1. Marriage is between a man and a woman
1 Cor 6:16 quotes Gen 2:24: “The two shall be one flesh”; 1 Cor 7:10-11.

2. Sexuality and sexual intercourse are a part of God’s good creation
1 Cor 7:1 – a Corinthian slogan: “It is well for a man not to touch a woman”.
• “eschatological perfectionism” (4:8) – leading to either libertinism or asceticism.
• Paul argues against those who are undervaluing marriage and physical intimacy:
As Hays (1 Corinthians, p117) notes, 1 Cor 7 has been misinterpreted: “The time-honoured reading of this text sees Paul as grudgingly permitting marriage itself as a distasteful concession to the lusts of the flesh. In fact, however, it is some of the Corinthians who are seeking to renounce marriage and sexual intercourse, and it is Paul who insists in a robustly realistic way that sexual relations within marriage are normal and necessary.”
  • 1 Cor 7:7: “I wish that all were as I myself am. But each has a particular gift from God, one having one kind and another a different kind.”
  • 1 Cor 7 v8-9, 25-40: his own personal preference is for singleness and celibacy.
  • 1 Cor 7:26: “I think that, in view of the impending crisis, it is well for you to remain as you are”.

3. Sexual relationships for Paul are within marriage
1 Cor 5; 7:2: “let him hold to his own wife, let her hold to her own husband”.

4. Sexual intercourse is not just for procreation (1 Cor 7)

5. What we do in the physical body matters (1 Cor 6:12-20)
  • A Corinthian slogan in 1 Cor 6:12: “All things are lawful for me”.
  • 6:13: “The body is meant not for fornication but for the Lord, and the Lord for the body”.
  • 6:14: “And God raised the Lord and will also raise us by his power”.
  • 6:15-17: “Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! 16 Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, ‘The two shall be one flesh.’ 17 But anyone united to the Lord becomes one spirit with him.”
  • 6:19: “your body is a temple of the Holy Spirit within you”.

6. Mutuality in marriage (7:4)
  • 1 Cor 7:4: “the wife does not have authority over her own body, but the husband does; likewise the husband does not have authority over his own body, but the wife does.”

7. Homosexuality 1 Cor 6:9
8 But you yourselves wrong and defraud — and believers at that. 9 Do you not know that wrongdoing will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes (malakoi), arsenokoitai 10 thieves, the greedy, drunkards, revilers, robbers — none of these will inherit the Kingdom of God. 11 And this is what some of you used to be. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.
• Paul seems to have coined *arsenokoitai* on the basis of the Greek translation of Lev 20:13 (“If a man lies with a male as with a woman (arsenos koitēn)); the resultant term is very general in meaning - “a man who lies with a man”.

• If *arsenokoites* refers to male sexual activity with males in general, then in this context the other term used – *malakos* – literally “soft” or “effeminate” – almost certainly refers to the passive partner in male homosexual relations.

• Paul seems to be saying that these particular OT prohibitions are relevant to the lifestyle and ethics of Christians.

• Ellen Davis writes of 1 Cor 6:9-10: “The hermeneutical question with which the church must struggle is whether the acts that Paul condemns belong in the same category with mutually committed homosexual relationships between persons whose lives may on multiple grounds attest to a deep commitment to Jesus Christ and an exemplary love of neighbour.”

8. Some further hermeneutical thoughts

8.1 Use of the OT and the argument from creation, but with a Christological lens

• Paul draws upon the OT regularly in 1 Cor 5-7. For example, in 5:1-8 he is applying Deut 27:20, his list in 5:11 is dependent on Deut, in 5:13 he quotes Dt 17:7 (cf. 22:21), and he affirms Gen 2:24 in 6:16. This is partly in the context of the Corinthians’ probable rejection of the moral tradition of Judaism. One dimension of his use of the OT is also an argument from Creation – in 1 Cor 6:16.

• Yet Paul clearly reads the OT through a Christological lens: 1 Cor 7:17-24. What he says about circumcision and uncircumcision would have been scandalous to his Jewish contemporaries – particularly since in 7:19 he says: “Circumcision is nothing and uncircumcision is nothing; but obeying the commandments of God is everything.” Yet circumcision *is* one of the OT commandments of God! Clearly he is reading the OT through the hermeneutical lens of being “in Christ”, of salvation in Christ and of Christ as the goal or telos of the Law (Rom 10:3).

• The teaching that Paul does affirm from the OT – such as marriage from Gen 2:24 – he sees as applicable “in Christ”.

8.2 Argument from New Creation

• 1 Cor 5:7-8 he writes: “Clean out the old yeast so that you may be a new batch, *as you really are unleavened*. For our paschal lamb, Christ, has been sacrificed. Therefore, let us celebrate the festival, not with the old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth.”

• The reality of the resurrection: “And God raised the Lord and will also raise us by his power” (6:14).

8.3 The task of moral discernment

In 1 Cor 7, Paul “repeatedly invites the Corinthians to join him in the task of moral discernment” (Hays, p130).

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